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613 621 602 [312] to one well, and the remainder to the other. It is usually an easy matter to predict, at least in a general fashion, how the group will divide, as long as the details of kinship are known; the camps will be composed of members of two sets of patri-lines in the tertiary segment, who will also represent two discrete clusters of cognatic kindred. If, therefore, a tertiary group increases in numbers to the point where a split in the lineage is inevitable, here then is the line of split, along a line, that is, of kinship cleavage and lineage differentiation. 'Men make the tribe; women divide it,' is an oft-quoted saying among the Bedouin, but this, like most sayings, tells only part of the truth, as we shall see.

613 621 It is possible to show where on the genealogy change takes place, and it is possible to indicate the lines cleavages will follow, but the proliferation of a lineage does not occur merely because the possibility exists for it to do so. A group must, clearly, break up if the number of its members significantly exceeds that which can be supported by the available natural resources; water is the prime cause of the proliferation of lineages. Granting this, a group remains an undifferentiated corporation until occasion arises when its members, or some of them, can demonstrate unequivocally that they are no longer bound by its conditions of membership. There is a number of occasions when this can be done, some of which are discussed below.

613 621 672 682 The test, *par excellence,* of corporate affiliation is the acceptance of the responsibility to pay blood-money. Refusal to accept this is the same as renouncing membership of the group. Individuals are sometimes excluded from membership in this way. There are occasions too, when the payment of blood-money involves renunciation by more than one or two individuals. If membership of a section has increased to the point of splitting, and should a homicide occur within it, one of the kin clusters within the group might demand blood-money from the other. Nothing could make the statement of split clearer than this. The most impelling condition of membership of the tertiary group is that 'we pay as one and receive as one', a condition which, of course, excludes payment within the group. Any two groups between which the demand for blood-money has been made are, therefore, by definition, separate tertiary groups.

613 621 765 When a member of a group or his wife dies, there are specific

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days on which kin of various sorts should attend the mourning ceremonies, which extend over a period of a week. Allowance is made for those who may be away temporarily, although they are expected to hasten to the mourning camp as quickly as possible. Agnatic kin are expected not only to be present on the appropriate day, but are required to offer gifts consistent with their relationship to the bereaved; agnates of the tertiary segment are expected to offer a sheep, while some cognates ought to bring a goat and others a quantity of sugar and tea. At one funeral in a camp where I was resident, soon after the death occurred, the main concern of its inhabitants was whether or not certain men of their section would attend the mourning rites and bring appropriate gifts with them. These men lived at the time in another camp a few miles away, as they had been doing for several years past. They did not come when they were expected, and when they finally arrived at the end of the week they brought with them gifts of sugar and tea only—gifts which were totally inappropriate for agnates of the group. They were, in fact, now no longer members of it, and my neighbours were able to tell me, 'They have branched off from us. We will never live together again.' The lineage had proliferated and this was the first occasion for showing it.

Wide-spread in Cyrenaica is a cult of saints. The number of saints' tombs varies from tribe to tribe, there being fewer among the camel herders of the semi-desert than among the cow-herding, almost sedentary, folk of the plateau area. Whatever the number, the members of the group that venerates a particular saint make an annual pilgrimage to his tomb, and sometimes more frequent pilgrimages are made. In one area there were two men, accepted by their respective kin groups as leaders, who vied against each other for the leadership of their section. One of them had been a famous warrior during the Italian wars and, after being injured, fled to Egypt where he lived for seventeen years, until he returned to his homeland in 1947. The other had also fought against the Italians, failed to win renown, was a captive for a time, later released, and subsequently appointed leader of his section by the Italian authorities. The first, during his period of exile, had become impoverished. The second during his years of freedom had prospered. As far as their personalities